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WEEKLY REVIEW.

—THE Prarthana Somaj of Bombay recently celebrated its anniversary. When the congregation were assembled, copies of a printed appeal were distributed among them. This appeal began by remarking that nine years had gone by since the formation of the Somaj, that some men of rank and influence belonged to them, and they had a handsome building to meet in, in which building earnest denunciations of idolatry and caste had been continually uttered, and the worship of one God advocated. But with what result? What effect has all this had upon the lives of the members? The appeal charges them all with hypocrisy, time-serving and inconsistency, preaching and not practising, going so far only as they find it safe, and turning aside whenever sacrifice is involved. Nothing is bolder than the language of this remonstrance; but then it is *anonymous*. This seems to us just another example of the evil denounced. It is easy enough to be bold behind a masque. The true conception of reform is still unapprehended by our reformers.

—THERE is a movement in Calcutta for the establishment of an asylum for blind and incurable natives. The thing wanted is said to be this: to take the blind and incurable off the streets and put them in a comfortable place of abode. There is one difficulty here that is not generally taken into account: the blind and incurable prefer roaming the streets to a residence in an asylum. A blind man in a family is a means of livelihood to the family, and he is expected to get enough, by begging, for the support of all. We should be glad to be assured that these disabilities are not sometimes inflicted for the express purpose of creating a source of income.

—WE have been favoured with a copy of the *Report of the Irish Presb. Mission in Gujarat and Katiawar for 1875*. There are 5 stations; 7 missionaries; 10 catechists; 31 Christian teachers; adults baptized last year, 45; total of communicants, 184; orphans 68. We content ourselves at present with the following extract from the Report:

"We rejoice to be able to report that God has not withdrawn his blessing from our mission in the province of Gujarat. Our work has steadily progressed during the past year. True, our converts are largely from the lower classes of the people. But this fact should neither disappoint nor discourage us. Many of the earliest converts to Christianity were slaves, but in due time their religion became that too of the imperial throne. When the Jews rejected Christ, the apostles turned to the God-forsaken Gentiles; and now the latter are foremost in religion, enlightenment and progress. The triumph and power of Christianity can never be more clear and unmistakable than when it elevates and reforms the basest of mankind. But to the eye of God, or of any one that looks at the various classes of this country from a superior platform, there cannot appear any such difference amongst them, as regards moral worth or capacity for advancement, as the proud self-sufficiency of higher castes would fain have it supposed that there is. All are alike sinners in equal need of a Saviour, and all may alike be infinitely benefited by the acceptance of Christ's salvation. Some of the most hopeful signs of permanence and development are to be found in the movement toward Christianity of so many of the Dhers belonging to villages in the neighbourhood of Borsad. They are not dependent on the mission for support. Their movement has been spontaneous, and they are now mutually contributing, in proportion to their

means, for the erection of churches in their several districts. Thus with assistance from the Church at home, and the contributions of friends in this country, we expect soon to have several new suitable edifices erected where the true God shall be worshipped in spirit and in truth. These little churches, we hope and pray, will prove centres of gracious influence in all their surrounding districts.

—WE learn that the newly-appointed Bishop of Bombay is a son of the late Major C. D. Mylne of the Bombay Army, well known in Bombay (where he resided for many years) as an earnest evangelical Christian, actively engaged in connection with the Bible Society, the Tract and Book Society, and other evangelistic agencies here. At the time we knew him he and his family were connected with the Free Church of Scotland. His son is 32 years of age and must have been born in India, we suppose. *Nothing could have been further from the thoughts of Major and Mrs. Mylne than that their son should become a High Churchman in the Church of England. A daughter of theirs was married to the Rev. Mr. Hudson, a clergyman of the Church of England, who lost his life in attempting to ascend one of the high Alps.

—THERE is a slight improvement in the mortality tables, and there is reason to believe that small-pox is now on the decline in this city. We have still, however, 28 or 30 deaths from this cause, daily.

—IN the letter of A. A. (*Bombay Guardian*, March 18th, p. 19, 3d. col. line 9) for "inquest" read "evening." We have felt a difficulty in replying to the question asked in this letter. There is such a thing as morbid conscientiousness, occupying itself especially with things that belong to the past, concerning which evidence is not now available, frightening the individual with the spectre of an unfulfilled or misfulfilled duty. We have known a person under the influence of this, who made himself and his friends unhappy by imagining that he had not paid a certain bill twenty years previously. There was no claim advanced or dreamt of; but he could not remember paying it, or could not lay hold of a receipt, and then he began to torment himself with the idea that possibly he had not paid it. When satisfied concerning one transaction, he would begin to distress himself about another. Very different from this is the case of one whose conscience was formerly inert, and is now become active; he is really called upon to rectify his former lapses, as far as possible. So far as we can judge of the case stated by our correspondent, it seems to us to belong to the former class. We do not see that any good would be likely to be affected by a re-opening of the matter. The prisoner had been found guilty in the courts of appeal.

—WE do sincerely hope that the case of Mr. Belknap, Secretary of War to the U. S. Government, will be unflinchingly dealt with. There is a vast deal of this sort of corruption, not only in the United States, but everywhere. The laws of a country are one of the most potent means of educating the moral sense, but only on condition that the penalties of transgression are fully executed. In the nature of things, cases of bribery seldom come to light, and it is the more necessary that every detected case should be faithfully dealt with. If all were known, it would be seen that there is a great deal of corruption in India. Witness the numerous fine bridges, palatial barracks, etc., etc., that have given way.

—THE Society for the Prevention of Cruelty to

Animals is doing a good work. There is a kind of cruelty practised upon animals of the genus *homo* which we would like to see checked. We refer to the musical diversions of the natives, kept up the whole night, with tom-tom and cymbal and with the voice of the minstrel, at a pitch that makes havoc of the sleep of several hundred individuals. The trial of patience is important, and in some cases valuable; still sleep is a blessing that no man has a right to rob us of any more than he has to steal our purse or clothing.

—THE Rev. L. BISSELL, D. D., of the Ahmednagar Mission, has left with his family for England and America. It is twenty-five years since Dr. Bissell first came out, but we hope to see him back again in recruited health, in a year or two. Dr. Murdoch, the Agent of the Chr. Ver. Ed. Society in India, and in so many ways a helper of all the Bible and Tract and Book societies in India, has also left for England. He will visit America during the Centennial Exhibition, and hopes to be back in India in about eighteen months.

—WE learn from the *Madras C. M. Record* that there were 1,275 adults baptized in connection with the Ch. Miss. Society's Missions in S. India, last year. The number of European missionaries is 26; that of native clergymen, 59. The communicants number 12,728, the addition last year being 186. In the number of those able to read there has been a gain of ten per cent. The contributions to the Native Church Fund have risen from Rs. 15,292 to Rs. 22,271. On the 30th of last January *twenty-nine Tamil clergymen* were ordained at Palameottah by the Bishop of Madras; 24 of these belonged to the C. M. S. and 5 to the S. P. G.

—WE have received a letter from Edinburgh advising us that recent copies of the *Guardian* have been subjected to a postal fine of 2d. each, and referring to the Indian Postal Guide of April 1st, 1874, to show that papers *via* Southampton should be stamped 1½ annas. But six months later, October 1, 1874, a new rule was introduced by which the Southampton rate of the *Guardian* was reduced to 9 pies. (The 8-pie stamp does duty for 9 pies.)

It will often help us to find out the path of duty, to consider what the effect would be if all should do as we propose to do. It may not be very convenient to do a thing which we regard as ordinarily a duty; there may be a disinclination to do it; the neglect of it on a single occasion may seem a matter of little consequence; but when we put the matter thus:—suppose all were to neglect it—we see at once that the effect would be decidedly bad. Now the example of every one tells; all perhaps may not neglect the duty if I do so, but some will, and the tendency is in that direction; the supposition just helps us to see the importance of maintaining our example in its integrity. For instance, a man has reason to believe that he has yielded himself to God, and is now a follower of Christ; he is not disposed to join any church; he says, I will show my sympathy with Christians of different bodies, by attending now this and now that place of worship; I can enjoy the means of grace as well as others, without binding myself in church-membership with any particular body. Very well; but suppose all would do so; if this be a right course for one, it will also be right for others; but if all true Christians should adopt this course, the benefits of organization would all be for those that are not true Christians. United action would be impossible. A large part of the New Testament would become meaningless. Tes-

timony for Jesus would be reduced to its minimum. All the varied forms of Christian activity that characterize the age, spring from the church-organism. Individual Christians who have taken a most prominent part in the work of the Lord, are ready to acknowledge that they owe to the Church their knowledge of the Word, their convictions, and a multitude of influences that have made them what they are. Now the man who says, I will not connect myself with a particular church, has no thought of denying that God is glorified in connection with particular churches, and that some of these have been greatly used and are still being used in the conversion of sinners and in the development of Christians. Yet if he is right in not connecting himself with a particular communion, it must be right for others, it must be right for all. It is either a duty, or it is not a duty: if a duty for one believer, it is for all; for God has made no distinction in his Word between you and other believers, making that right for you which is not for others.

Many other illustrations will present themselves. A man will find it very profitable to apply this test to all his ways and habits. For instance, you are a church-member; but you do not attend the week-day services, or you only attend once on the Lord's Day, or you stay away whenever it is not entirely convenient. Suppose all did so. You depend upon the fact that others are more earnest and active than you are; but surely it would be better for you to see to it that your example is one that may be followed by all to the best advantage of Christ's cause. *None of us liveth to himself.* We are obliged to consider the interests of others bound up with our example. So Paul will not drink wine while the world standeth, if he has reason to believe that a brother may be betrayed by his example into destructive habits. In what way shall my example be made most helpful to my fellowmen, is a question for every one to consider.

THERE are those who tell us that it is impossible to know God. God is infinite in his nature and in his attributes; man is of finite powers; there must in the nature of things be an everlasting unadaptedness for this knowledge. How little can man grasp of the works of God even! What can even a Newton know of the greatness of creation? The greatest attainments of the greatest philosopher are justly compared to the gathering of shells or pebbles on the ocean shore. But how incomparably greater is God than all his works! And if man cannot understand the material universe, how much less can he expect to apprehend aright the character of the Creator! We notice just here, however, that although man can only make himself acquainted with a few of the details of creation, yet he is easily able to master the system of the universe; he soon learns the plan by which the different bodies of the solar system are guided; the laws of centrifugal and centripetal gravitation are simple and constant, and can be grasped by one who knows little of what is called science. The little child just beginning to walk becomes acquainted with the principal laws of matter and motion in such a way, that it is enabled to avail itself of them at every step, though quite incompetent to formulate in words a single one of these laws, or even understand its expression in language.

With regard to this matter of knowing God, it is not a question of man's ability, but of God's condescension. None can by searching find out God. None can make a ladder to reach unto heaven. This is just the mistake that many men of science have made. They acquire one science after another, and then attempt to add to these the science of God. Not succeeding in this, they decide that there is no such being. They give us their Cosmos, their report of universal things, and cannot find enough of God to fill up a chapter.

But what is not possible with man is possible with God. The little child that does not know one letter from another, knows his own father far better than many of his father's acquaintances, grown-up men, know him. These acquaintances

know a great deal about the father that the child does not. But the father unbosoms himself to the child as he does not to others; and there is an understanding between the two such as does not exist between mere acquaintances. We see that the question does not relate to intellectual development. The affections have much more to do with this understanding than the intellect has. The words that we are forced to use, mislead us. The word 'to know' conveys a different idea from that which we want to express. It is the establishment of a harmony whereby the one mind can unfold itself to the other; as when telegraphic connection is established between two points.

The question is this. Is God willing to reveal himself to his creatures? Is he willing to bring me into such a relation with himself, as will embolden and dispose me to pour out my heart to him in childlike confidence, and enable me to receive the direct communications of his own love? He is willing. He has created me for this very thing. He is not only my Sovereign, but my Father, my Friend. He gave his well-beloved Son to remove the separating barriers, and He gives his Holy Spirit to effect the necessary communication. He that caused light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of God in Christ Jesus. No man knoweth the things of a man save the spirit of man which is in him; in like manner no man knoweth the things of God save the Spirit of God, who is given unto us that we may know the things that are freely given us of God.

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SATURDAY, APRIL 1, 1876.

LOVE IDENTIFIED. I.

Love suffereth long and is kind.

PEOPLE tell us that self-assertion is necessary in order that a man may make his way in the world. A man must assert his own title to respect and success and trample down opposition. Each for himself and God for us all, is a popular statement of the position. But a very different conception is brought to view in the teachings of the New Testament and in the example of the Lord Jesus. The brethren of Jesus, 'who did not believe on him,' though they believed in his miracles and were willing to share in the reputation that these might obtain for him at the capital, found fault with him because he did not go up to Jerusalem and do his mighty works in the presence of the great people. "If thou do these things, show thyself to the world." Self-assertion was necessary, in their opinion. But Christ's object was not self-advancement, but to do the utmost good possible. Love and self-love are two very different principles of action. Man's may seem to be the right one, for a little time; but it collapses just when the most is staked upon it. God's aim, in leading his people, is to bring most effectually out the evidence of their invincible love. The parable of the talents illustrates this. One servant did not see why he should place all his powers at the disposal of a far-off master; so burying his master's talent in a napkin, he lives for himself, laying himself out for his own advantage and gratification. Another servant, constrained by love, untiringly and cheerfully labours for his master's advantage, and is delighted when able at last to say, thy talent hath gained other talents. But all he has earned is made over to him, and he is appointed ruler over cities; and the talent of the unprofitable servant is also given to him; while the servant who sought his own profit is cast into outer darkness.

To suffer long seems a process of spoliation, ruin, death. Something else has dominion, and instead of rising up and overcoming it, you must suffer, still suffer, suffer to the end. What is this but defeat—defeat following defeat? What heroism is there in this? Is there not a belligerent spirit in man, nerving his right arm for combat with the governing evil? Is it not pusillanimous to allow

injustice to have its way? Is defeat more honourable than victory? Is meekness to be desired above strength? Shall injustice have free course and be glorified?

The point is this. Violence cannot cast out violence. It is not given to force to clear the world of its scourges. Man can resist man, but cannot banish from his breast the spirit of strife. When each individual self has got its little circle into which no other self may intrude, the world is not a whit the better. So many men, so many camps. The great evil to be subdued is the evil within me. The injury that another does me, reveals the fact that I have an enemy within warring against the reign of divine love. It is divine love alone that can regenerate the earth. The meek shall inherit the earth. The man that gives me provocation tries to banish from me the spirit of love, and if he succeeds in this he has the victory, even though I should fell him to the ground. In felling him I do myself more harm than I can do him. Except a corn of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit. God is love; and it is as love takes possession of us that we become God-like, and the power of God is seen to rest upon us. Retaliation establishes a parity of vice between the offender and the offended. Love first vanquishes the evil spirit that appears on your own threshold, and then goes forth to expel the evil spirit that has entered into your offender.

What is love? How shall we know it? A man does good to others. They lay it not to heart, and some day requite him with evil. He is much grieved and disgusted, and regrets having put himself out to do them good. In this case his professed love has been weighed in the balance and found wanting. Love suffers slights, injuries, depreciation, ingratitude—suffers it long, and still remains true to itself. Love in the person of Jesus was put to the most tremendous tests; the Prince of this world stood by confidently expecting that love would give way; but no, neither ingratitude, nor contumely, nor detraction, nor scourging, nor mocking, nor crucifixion could vanquish it! So in the person of Christ's follower love suffers long, and is still kind. Love is first a sufferer, then a benefactor. Self is an idol at whose shrine man offers every thing; love begins by offering up the idol. "If we be dead with him, we shall also live with him."

MODERATION IN RELIGION.

THE world considers that one of its most responsible and difficult tasks is that of keeping religious people in order. The idea is, that there is a constant tendency on the part of the latter to go too far; hence the necessity of continual repression. The world has no objection to reasonable religion, kept within its proper limits, and guarded against everything like extravagance. One would suppose that Religion was affected with insanity, and liable to break out into maniacal violence at any moment; hence the necessity of continual watchfulness and repressive measures. The least demonstration is looked upon as the symptom of an approaching fit, and must be promptly met by frowns or taunts or protests. All references to matters of personal religion are strictly forbidden; everything in heaven or earth is a legitimate subject of conversation, except whatever relates to the kingdom of God in the heart. A man may be decidedly earnest in endeavouring to make his escape from some physical malady, but any exhibition of earnestness in the endeavour to free himself from sin and attain to true soul-health, is viewed with alarm, and promptly checked. Men may passionately pursue a path to wealth or worldly honour; but anything like ardour in the cause of God, anything like love to the Saviour, or fervent desire for the salvation of men, is regarded as a kind of madness. Extravagance is pardonable anywhere rather than in religion. The idea seems to be that religion is like salt—a very little of which suffices to give a flavour to food, but which no one would ever think of eating by itself; a very slight excess in

the quantity makes the food unpalatable; the amount of food may be increased *ad libitum*, but the salt that seasons it must be very stintedly used. So we may go to any extent in the ordinary pursuits and pleasures of life; but religion must be reduced to the smallest possible proportions. As soon as religion becomes pronounced, men are shocked. They vehemently call upon us to be reasonable, sober, moderate; the very self-denial which the Gospel wishes us to exercise in regard to our natural inclinations, they wish us to practise in regard to manifestations of religious feelings and convictions.

Now it happens that what God himself requires of us is just this—a reasonable service. But He is pleased to tell us what is a reasonable service. It is the most rational thing in the world for one who has received forgiveness through the death of the Son of God, to present his body with all its powers a living sacrifice and consecrate himself wholly to the doing of God's will. Religion introduces us to a new world; old things are passed away, all things are become new, for all are now seen to be of God. We recognize the claims of God upon the whole-hearted obedience of every man; we see that men are under condemnation; that they are hastening to the judgment-seat; that the first and foremost thing necessary for every man is reconciliation with God. The Christian is one who has been translated from darkness into light; yet you would have him live according to the laws of the kingdom of darkness, and keep back all the glorious discoveries that have been granted him. God is on the throne, yet you require him to make no mention of the fact; he sees the Son of God pleading for sinners at the right hand of God, yet he must make believe not to see him; he sees that the broad road in which men are walking leads to destruction, yet he is to give them no intimation of the fact; he has joy and peace in believing, but he must by no means allow it to be seen that he has them; the grandest of all facts to him is that he has been transformed and has become a partaker of the divine nature, yet he must never open his lips to confess this fact. What men call unreasonableness, madness even, is the most reasonable thing in the world. In the very nature of things, the new birth must introduce a man into a new world, and the most unreasonable demand that can possibly be addressed to a believer, is to ask of him to think, speak, and act according to the laws of the world he has left, not according to those of the new world. Except a man be born again, he cannot see the things of the kingdom of God; but this is surely no reason why those who have been born again should shut their eyes and pretend not to see the things of this kingdom.

Epitome of News.

SATURDAY, MARCH 25.

—March 1st, before the Free Church Commission, Dr. Duff made some statements regarding the Nyassa Mission. He said: "The providential mercies experienced in connection with the really great achievement of having successfully launched the first steamer that ever appeared on any of the sea-like lakes of Central Africa, nearly two thousand feet above the sea—an achievement in attempting which the redoubted Livingstone himself failed—an achievement which may yet be found to constitute an era in African emancipation—ought not to be allowed to pass without some slight notice. At Mazaro, the friendly offices of the Portuguese (of whom, whether rightly or wrongly, so many hard things have been said, as enemies and obstructives to all freedom and improvement)—whether owing to the timely intervention of the Portuguese ambassador through our friend Mr. Mackinnon, or Lord Derby's recommendation of the expedition to the Portuguese authorities, or any other cause, is not known—must be regarded as a noteworthy event. The appearance of so many native chiefs, with thousands of their followers, on the banks of the Lower Shiré, causing heaven's arches to ring with jubilant shouts of 'Our fathers, the English, have come again!' is a most noteworthy event. The fact of 700 natives, through the promptings of their friendly chiefs, acting as

carriers for several successive days up steep, rugged, grassy, thorny steeps, under a broiling sun, of weighty commodities, without any of them disappearing or an article found missing, is surely a noteworthy event. The fact of having passed through one of the most malarious and feverish regions even in tropical climes, with only two or three having slight touches of fever, while the rest are wholly unaffected, so that ultimately the whole arrived at the lake hale and hearty, vigorous, and in perfect health, is a singularly noteworthy fact—a fact so noteworthy as to appear to old Africans all but incredible. (Hear, hear.) The very kind reception and friendly bearing of the great chief who owns the whole territory at the southern extremity of the lake, and who freely and generously gave permission to select any site for a settlement which might be reckoned most eligible, is a singularly noteworthy event. The consternation and dismay of the murderous slave-hunters at the sight of the little steamer, coupled with the rapturous joy of thousands of poor down-trodden natives at the prospect thereby indicated of a coming deliverance from the fangs of their merciless oppressors, may well be accounted a noteworthy event and crowning mercy. Here I may stop to remark that so soon as tidings reached us of the safe arrival of the expedition at the lake, meetings were held of the Glasgow and Edinburgh auxiliary committee to consider and recommend the best steps for sending out fresh supplies of all kinds, including additional labourers, headed by Mr. Black, an ordained medical missionary, and various subsidiary measures."

—Mr. Browning has been compelled by the High Court to return the fees received on account of a case in which he did not appear.

MONDAY, MARCH 27.

—*Delhi Gazette*: It does not appear to be generally known that the Chutteesghur State Railway is in course of construction. This link will connect Raipore, the granary of the Central Provinces, with Nagpore, the terminal station of the G. I. P. Railway; and eventually it is believed this line will be extended to Calcutta via Sumbulpore and Cuttack. This will bring Calcutta 450 miles nearer to Bombay by railway than the present route by Allahabad and Jubbulpore, a consideration not to be lightly estimated, especially in case of a disturbance.

—It appears that the humorous Californian has a habit of charging a cigar with a small capsule of nitroglycerine and then presenting the same to his friend by way of a joke. A number of noses have already been blown off and quite an assortment of jokers shot, so that the press tardily suggests the abandonment of the custom, and the substitution for it of some less pointed pleasantry.

—*Bombay Gazette*; Madras: Riots similar to the Poona outbreak last year have broken out among the ryots of the Bustar and Vizagapatam districts, on account of the exactions of the Raja. The Raja applied to Government for help, and two companies of native infantry from Vizagapatam, and one company from Surancha, have been ordered to proceed to Bustar immediately.

—Same: "It is at last announced on authority that Sir Salar Jung is not going to England on pleasure but in order to pursue his cherished design of getting back Berar from the British Government, and that he has already secured advocates in the Houses of Lords and Commons. Now that the real object of his voyage to England is candidly avowed, the Government of India will probably encourage him to go, instead of putting obstacles in his way; for the Government case for the retention of Berar has not yet been placed before the public, and it is exceedingly desirable that the question whether the province shall be handed back to the Nizam or not should be thoroughly discussed and settled once for all, instead of being left as a bone of contention between the two Governments. We are sorry, however, that Sir Salar had not the candour to state long ago why he really wanted to go to England; for he seems to have accepted the Duke of Sutherland's invitation as that of one friend to another, and it will be inconvenient to the Duke, and indirectly to the Prince of Wales, to have Sir Salar appearing in London as their friend and at same time as a political agitator against the Government."

—The actor burnt at the 5th Fusiliers Theatre, Allahabad, last Monday night, is dead. He had taken the character of a monkey in a farce.

—*Indian Mirror*: "Are the educated youth of India, as a class, lower in the moral scale than their uneducated countrymen?" The *Friend of India* evidently thinks that a careful answer to the question will prove that the higher education given by Government, without inculcating any specific moral principles, exercises on the whole 'a powerful moral influence.' This influence is calculated to be the re-

sult of the teaching of 'a sincere good man.' Without stopping to inquire into the peculiar goodness and sincerity of Government teachers—qualities however admirable in themselves, but seldom viewed as the *sine qua non* of the education service—we may just take the liberty to observe that the morality of educated young men, though not lower, cannot be said to be very much higher than what the morality of their countrymen was, before much English education was received in this country. On some points there has been a decided improvement, and on other points there has been a decided falling off. All other things remaining unchanged, perhaps secular education in the higher schools will not do much harm. The sanctions of religion and morality in general society would counteract any obnoxious influence that might be exercised by the college. Home, the press, and the pulpit are mighty powers in Christian countries, and exercise an influence incomparably greater than anything which the secularization of the colleges can do. But here, for an educated young man, all moral and religious sanctions prescribed by a system of faith and an order of society which has become absurd to him, cease. It is the very necessity of his education to remove his faith in the religion of his forefathers, and with the removal of its authority, its moral restraints are naturally taken away. Unless his education, which so far unhinged his mind, supplies him with other restraints equally binding upon his conscience as those that have been taken away from him, what is to control him in a state of society where everything is in a state of change and where the trials of life on that account become doubly difficult? Secular education with Europeans means one thing, and with Hindus it means quite a different thing: and unless Hindu society becomes as well established on a sound basis of faith and morality as European society is, the experiment of secularizing education will produce very different results in the two societies. What is one's meat is another man's poison."

TUESDAY, MARCH 28.

—*Times of India*: "The Marquis of Salisbury, in his relations with the Government of India, is playing the rôle that Sir Charles Wood, when Secretary of State, adopted towards Earls Canning and Elgin. The former 'felt bitterly the humiliation to which he was subjected, and Lord Elgin is said to have remarked, shortly after he came into power, that his predecessors were Governors-General, but that he had not authority to confer a pension of two pounds a month on a retired clerk. If the Indian Legislation Bill is passed unamended, this is pretty much the position in which Lord Lytton will find himself before the expiration of his term of office. It is manifestly Lord Salisbury's intention to govern India as much as possible from Whitehall. Aided by philanthropic Manchester cotton spinners and the new bill, the impetuous Marquis will carry all before him if he be not checked in time by public opinion."

"The line from Mhow to Oojein via Indore is to be opened in June next for goods and passenger traffic, and the line from Chooral Chowkee to Mhow about the same time next year."

—A Mahomedan woman about forty years of age, the wife of Sulliman Aboo, about ten days ago, during a quarrel with her husband, jumped off the balcony from the third storey of the house they lived in, and sustained some serious injuries that caused her death.

—The encircling of the globe by the electric wire, is likely to be a *fait accompli* ere long. The United States Tuscarora had arrived at Brisbane, Queensland, shortly before the leaving of the last Australian mail. She had been taking deep-sea soundings from San Francisco to Honolulu, and thence to Moreton Bay, in view of the proposed construction of a submarine cable between San Francisco and Queensland. It is understood that the route is considered particularly favourable for the projected cable. After coaling and provisioning, the Tuscarora will proceed via Sydney to Auckland, and run a line of soundings thence to Khandavu, to ascertain the feasibility of cable connexion.

—A discovery after a long course of laborious experiments has just been made public to the large community interested in steam navigation. It is that of a screw propeller singularly original in its structure, and peculiarly novel in its theory. It is the invention of Dr. J. Collis Browne, a name of some celebrity in the domain of inventions. It is four-bladed, but it would be impossible to convey an idea of the shape of the blades without diagrams. The effect produced by its revolutions is to eject a rope of water, which is thrown out at right angles in the direction propelled; by which means a maximum

pressure is obtained upon the water displaced by the propeller.

—*Lucknow Witness*: We saw the other day an excellent plan for the speedy overthrow of the liquor traffic, which has the merit of strict justice and is not by any means impracticable. It was based on the simple principle that those who do not drink and are opposed to tippling-houses ought of right to be free from the burdens that drink brings upon the public. And since an enormous preponderance, as statistics plainly show, of the pauperism and crime which costs the public so dear is directly traceable to strong drink, those who are in favour of free liquor ought in fairness to meet the expenses which it entails. If a division of the rate-payers were made on this basis, and the assessments graduated accordingly, it would not be long before the number of those opposed to the sale of alcoholic drinks would constitute a clear majority, and the iniquitous practice would be swept away. Laws adopting this principle in part, that is holding the rum-seller responsible in court for some portions of the damage done by the poison he vends, have been already put in force with excellent result in some of the American states.

WEDNESDAY, MARCH 29.

—*Bombay Gazette*: Captain Neave, of the 18th Bengal Cavalry, had his horse killed under him on pigsticking near Allahabad. He himself is very seriously defaced and injured, with fractured lower jaw.

—*Times of India*: A correspondent informs us that "a large meeting of the Hindoo community was held in the hall of Mr. Bhai Jiwanji, a well-known citizen of this place, for the purpose of settling the question as to whether the Vedas sanctioned the worship of idols. The hall was so literally crowded that there was no room to stand, and many had to return home. Through the influence of Mr. Bhai Jiwanji many eminent shastrees were present at the debate. There were two sides. Shrimat Dayanand Saraswati Swami was on one side, and all the shastrees, headed by the learned Pundit Ramlal Shastree, on the other side. The debate was conducted in a proper spirit and in a manner which reflected credit on those who took part in the discussion. Pundit Dayanand first of all made the shastrees admit the premises that the *Shruti* was the primary religion of the Aryans, and called upon them to point out any passage or line from the *Shruti* which referred to the worship of idols. The learned Pundit Ramlal said that he could not prove the worship of idols from the *Shruti*, but from the authority of the Manu, *Smriti Brahman*, and the Purans. Shrimat Dayanand said that the *Granthas* referred to by the pundit had been interpolated with many false passages by several pundits to serve their selfish ends, that he took them as authority independent of the passages and stanzas which were untruth, and that as no word was found in the primary religion in respect to the worship of idols, the passages and stanzas which referred to it and found in those *Granthas* must be interpolated, and could not, therefore, be admitted into evidence. The shastrees on the other side maintained that what the Swami advanced was incorrect, and quoted some passages from those *Granthas*, and gave explanation of them, which the latter showed was inconsistent with reason. Here the debate ended."

THURSDAY, MARCH 30.

—*Scientific American*: "The 'creeping' of railroad rails has attracted some attention of late, and, while we do not attempt to explain it, we offer a point on the fact that on lines running north and south, the western rail 'creeps' faster than the eastern rail—that is, this strange movement of the rails toward the south is more marked in one rail than in the other on the same track. Furthermore, it has been noticed that on such a line the eastern rail wears out the fastest. Both of those points, we think, can be explained by the motion of the earth as it turns from the west to the east. Everything that has free motion is dragged after the whirling globe; every wind that blows and every tide that moves feels the influence, and our train going north or south is pulled over towards the east, and naturally presses the eastern rail most heavily. The western rail, being relieved of its share of weight, 'creeps' more freely and quickly. It is also noticed that the wheels that run on the eastern rail wear out the first, and we can but think that this earth motion is the true cause. The practical side of this is that the eastern rail and wheels should be stronger."

—*Blackwood*: "The notion that the moon exerts an influence on weather, is so deeply rooted that, notwithstanding all the attacks which have been made against it since meteorology has been seriously studied, it continues to retain its hold upon us. And yet there never was a popular superstition more ut-

terly without a basis than this one. If the moon did really possess any power over weather, that power could only be exercised in one of three ways—by reflection of the sun's rays, by attraction, or by emanation. No other form of action is conceivable. Now, as the brightest light of a full moon is never equal in intensity or quantity to that which is reflected towards us by a white cloud on a summer day, it can scarcely be pretended that weather is affected by such a cause. That the moon does exert attraction on us is manifest—we see it working in the tides; but though it can move water, it is most unlikely that it can do the same to air, for the specific gravity of the atmosphere is so small that there is nothing to be attracted. Laplace calculated, indeed, that the joint attraction of the sun and moon together could not stir the atmosphere at a quicker rate than five miles a day. As for lunar emanations, not a sign of them has ever been discovered. The idea of an influence produced by the phases of the moon is therefore based on no recognizable cause whatever. Furthermore, it is now distinctly shown that no variations at all really occur in weather at the moment of the changes of the quarter, any more than at other ordinary times. Since the establishment of meteorological stations all over the earth it has been proved by millions of observations that there is no simultaneousness whatever between the supposed cause and the supposed effect. The whole story is a fancy and a superstition, which has been handed down to us uncontrolled, and which we have accepted as true because our forefathers believed it. The moon exercises no more influence on weather than herrings do on the government of Switzerland."

—*Bombay Gazette*: Shere Ali's expedition to Maimena is successful. Maimena has fallen, and the Ameer is a prisoner.

—*Delhi Gazette*: "Five soldiers went out shooting to Asophpoor; they shot a peacock. The natives turned out in numbers with lathes and tried to attack the soldiers. The latter, when hard pressed, in self-defence fired, killing three and wounding about sixteen or eighteen more."

The soldiers got off by train to Bareilly. We trust there will be an investigation.

—*Times of India*: London: "On Saturday there was a great *bric-a-brac* sale at Christie and Manson's. Lord Dudley paid 7,500 guineas for a pair of Sevres vases eighteen inches high; then others were knocked down to the Duke of Portland for £5,000; while a dessert service in ebony cabinet inlaid with Sevres plaques fetched £4,500. One curious and suggestive incident occurred. A pair of small Sevres vases were put up. Fiercely the connoisseurs raised the bid against one another until 1,800 guineas were reached. At this price the lot was knocked down. When lo! two claimants appeared, each confident that he had caught the eye of the auctioneer. A *melee* ensued, in the course of which one of the vases was knocked down and smashed to 'smithereens,' and so 900 guineas went at one fell swoop. Moral—Is it worth while paying 900 guineas for what may be lost in a second?"

—The first annual meeting of the Society for the Prevention of Cruelty to Animals, was held yesterday at the Town Hall.

"The first prosecution by the Society took place in March, 1875, and the total number of cases during the year that expired at the end of last month, amounts to 174 in all. Of these cases 24 were for cruelty to horses, 137 for cruelty to bullocks, and the rest were miscellaneous cases, comprising offences against animals used for food. The convictions were of course more numerous in the beginning of the Society's year than in the latter part of it, and the Committee were glad to state that the agents reported that the cruel practices were on the wane, and the cattle generally in Bombay were in better condition than was at first supposed. Punishment had in every convicted case been inflicted by means of fines, the total amount levied during the year being Rs. 1,034."

—*Overland Mail*, March 10: Two shocking accidents are reported from America. The Home for the Aged Poor at Brooklyn was burnt down on March 6. Thirty persons are missing, and the charred remains of twenty have been recovered. One span of a bridge near Harper's Ferry has given way, letting a railway train through. Here eleven persons were killed and six burnt.

FRIDAY, MARCH 31.

—Speaking of the Perak campaign, the *Bombay Gazette* says: "Some surprise has been felt at the number of casualties that took place, but any one who has seen the weapons used by the Malays will readily understand the reason. Their spears are about six feet long, of which the head is fully one foot. The shaft is light and strong, while the narrow blade, which is as sharp as a razor on each side,

and like a needle at the point, is heavy and massive. In the cases of death from spear-wounds, the weapon went right through the bodies of the victims. In their way, the Malay bullets are villainous contrivances. They are formed of a composition of lead and tin; are globular, and about quarter of an inch in diameter; and are filled with sharp bits of glass or iron, which protrude through the bullet, and invariably cause a dangerous ulcerous wound."

—The str. *Zambesi*, with English mails, left Aden for Bombay yesterday, 30th, at 2 p.m.

—A fine collection of Persian, Arabic, and Sanskrit manuscripts, formed by Lieutenant-Colonel John Bailli, who wished them made heirlooms of his estate of Leys, have been handed over to the University of Edinburgh under certain conditions, one of which is that they are to be kept separate as the "Leys collection." Among them is a complete copy of the *Mahabharata* in the form of a roll 228 feet long, 5½ inches wide, profusely illustrated in colours and gold representing scenes from the poem. The writing (Devanagari character) is very minute, there being twelve lines in every inch.

—The case of Mr. Belknap, the American Secretary of War, who is accused of selling trade privileges at the military posts on the frontier, is said to have caused the most profound sensation throughout the United States since the assassination of President Lincoln. The *Times* correspondent says:—"The press universally describe it as a national disgrace that will make the circuit of the world. When Belknap communicated the circumstances to the President, he conveyed the impression that Mrs. Belknap was guilty, he having only just learnt it, but would assume the crime to shield his wife. Belknap said, 'I wish I had killed myself.' The President answered, 'I wish you had.' At a cabinet council held on the 3rd inst., to consider the question of Belknap's impeachment, the President stated that, while averse from any measures looking like persecution, he was determined to shrink from no responsibility. He therefore asked that the Attorney-General should immediately commence criminal proceedings against Mr. Belknap, Mr. Marsh, and all other persons implicated."

—Deaths last week, 622. By small-pox, 265.

—*Bombay Gazette*: "A wealthy Hindoo merchant, residing at the Marwarree bazaar, was the other day swindled out of Rs. 2,000 by an old fakeer, who in exchange for the Rs. 2,000 gave him four copper vessels containing melted lead, which he (the fakeer) passed off as gold, the surface of the lead being thickly covered with gold leaf, which was strewn over it when the lead was in a liquid state, which after being cooled appeared like solid gold."

—*Times of India*: "Dr. Badger has received a letter from the Sultan of Zanzibar, enclosing a proclamation which the Sultan has issued, abolishing slavery throughout his dominions. The proclamation says:—'Be it known that God having brought about the departure of the Egyptians from our dominions in Kismayo, in reestablishing our government and authority, we have decreed the abolition of slavery throughout our dominions, the Banadir and the district of Kismayo, and we have commanded our governors to see that this order is enforced, and that slaves are not permitted to pass through the territories above-named.'"

Miscellany.

—Rev. T. DeWitt Talmage, on the responsibility of rulers:

Thanking God this morning for the pleasant place in which He has cast our lot; and at this season of the year when so many of the offices of the city are changing hands, and so many new men are coming into positions of public trusts, I have thought it might be useful to talk a little while about

THE MORAL RESPONSIBILITY

resting upon the office-bearers in the city—a theme as appropriate to those who are governed as to the governors. The moral character of those who rule a city has much to do with the character of the city itself. Men, women, and children are all interested in national politics. When the great Presidential election comes, every patriot wants to be found at the ballot-box. We are all interested in the discussion of national reconstruction, national finance, national debt, and we read the laws of Congress, and we are wondering who will sit next in the Presidential chair. Now, that may be all very well—is very well; but it is high time that we took some of the attention which we have been devoting to national affairs and brought it to the study of municipal government. This it seems to me now is the chief point to be taken. Make the cities right, and the nation will be right. I have noticed that according to their opportunities there has really been more corruption in municipal governments in this country than in the State and national legislatures. Now, is there no

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hope? With the mightiest agent in our hand, the glorious Gospel of Jesus Christ, shall not all our cities be reformed, and purified, and redeemed? I believe the day will come. I am in full sympathy with those who are opposed to carrying politics into religion; but our cities will never be reformed and purified until we carry religion into politics. I look over this city and I see that all our great interests are to be affected in the future, as they have been affected in the past, by the character of those who in the different departments rule over us, and I propose this morning to classify some of those interests.

In the first place I remark

COMMERCIAL ETHICS

are always affected by the moral or immoral character of those who have municipal supremacy. Officials that wink at fraud, and that have neither censure or arraignment for glittering dishonesties, always weaken the pulse of commercial honour. Every shop, every store, every bazaar, every factory in your city feels the moral character of your City Hall. If in any city there be a dishonest mayor, alty, or an unprincipled Common Council, or a Court susceptible to bribes, in that city there will be unlimited license for all kinds of trickery and sin; while, on the other hand, if officials are faithful to their oath of office, if the laws are promptly executed, if there is vigilance in regard to the outbranchings of crime, there is the highest protection for all bargain-making. A merchant may stand in his store and say: "Now I'll have nothing to do with city politics; I will not soil my hands with the slush;" nevertheless the most insignificant trial in the police court will affect that merchant directly or indirectly. What style of clerk issues the writ; what style of constable makes the arrest; what style of attorneys issue the plea; what style of judge charges the jury; what style of sheriff executes the sentence—these are questions that strike your counting-rooms to the centre. You may not throw it off. In the city of New York Christian merchants for a great while said: "We'll have nothing to do with the management of public affairs," and they allowed everything to go at loose ends until there rolled up in that city a debt of nearly 120,000,000 dollars. The municipal government became a hissing and a by-word in the whole earth, and then the Christian merchants saw their folly, and they went and took possession of the ballot-boxes. I wish all commercial men to understand that they are not independent of the moral character of the men who rule over them, but must be thoroughly, mightily affected by them.

So, also, of the

EDUCATIONAL INTERESTS

of a city. Do you know that there are in this country sixty-five thousand common schools, and that there are over seven millions of pupils, and that the majority of those schools and the majority of those pupils are in our cities? Now, this great multitude of children will be affected by the intelligence or ignorance, the virtue or the vice, of Boards of Education and Boards of Control. There are cities—I am glad ours is not one of them—but there are cities where educational affairs are settled in the low caucus in the abandoned parts of the cities, by men full of ignorance and rum. It ought not to be so; but in many cities it is so. I hear the tramp of the coming generations. What that great multitude of youth shall be for this world and the next will be affected very much by the character of your public schools. You had better multiply the moral and religious influences about the common schools rather than subtract from them. Instead of driving the Bible out, you had better drive the Bible further in. May God defend our glorious common-school system, and send into rout and confusion all its sworn enemies.

I have also to say that the character of officials in a city affects

THE DOMESTIC CIRCLE.

In a city where grog-shops have their own way, and gambling hells are not interfered with, and for fear of losing political influence officials close their eyes to festering abominations—in all those cities, the home interests need to make imploation. The family circles of the city must inevitably be affected by the moral character or the immoral character of those who rule over them.

I will go further, and say that

THE RELIGIOUS INTERESTS

of a city are thus affected. The Church to-day has to contend with evils that the civil law ought to smite; and while I would not have the civil government in any wise relax its energy in the arrest and punishment of crime, I would have a thousand-fold more energy put forth in the drying up of the fountains of iniquity. The Church of God asks no pecuniary aid from political power; but it does ask that in addition to all the evils we must necessarily contend against we shall not have to fight also municipal negligence. O, that in all our cities Christian people would rise up, and that they would put their hand on the helm before piratical demagogues have swamped the ship. Instead of giving so much time to national politics, give some of your attention to municipal government.

I am glad to know that recently our city has been cleansed of a great deal of political vermin, and yet it is not all gone. I see them still crawling around your City Hall, the disgust of all good men. Somehow, in the grinding of the political machine, they come on the top of the wheel. They electioneer hard at the polls, and they must have some crumbs of office or they will change their politics. The Democratic party would have

us believe that that kind of men belong to the Republican party, and the Republican party would have us believe that that kind of men belong to the Democratic party. They are both wrong. They belong to both. It was well illustrated at the last election in New York City, where the two political parties, rousing themselves up to the fact that they ought to have some great reformer, some large-hearted reformer, some unimpeachable reformer—the two political parties joined together and elected to the Senatorial chair—John Morrissey! O, I demand that the Christian people who have been standing aloof from public affairs come back, and in the might of God try to save our cities. If things are or have been bad, it is because you have let them be bad. That Christian man who merely goes to the polls and casts his vote does not do his duty. It is not the ballot-box that decides the election; it is the political caucus; and if at the primary meetings of the two political parties unfit and bad men are nominated, then the ballot-box has nothing to do save to take its choice between two thieves! In our Churches, by reformatory organization, in every way, let us try to tone up the moral sentiment in these cities. The rulers are those whom the people choose, and depend upon it that in all the cities, as long as pure-hearted men stand aloof from politics because they despise hot partisanship, just so long in many of our cities will rum make the nominations, and rum control the ballot-box, and rum inaugurate the officials.

I take a step further this morning, and I ask that all those of you who believe in the omnipotence of prayer, day by day, and every day, present your city officials, before God, for a blessing. *Pray for your mayor.* The chief magistrate of five hundred thousand souls is in a position of great responsibility. Many of the kings, and queens, and emperors of other days had no such dominion. With the scratch of a pen he may advance a beneficent institution or balk an elevated steam railway confiscation. By appointments he may bless or curse every hearth-stone in the city. If in the Episcopal churches, by the authority of the Litany, and in our non-Episcopal churches, we every Sabbath pray for the President of the United States, why not, then, be just as hearty in our supplications for the chief magistrates of our cities, for their guidance, for their health, for their present and their everlasting morality?

But go further, and *pray for your Common Council.* They hold in their hands a power splendid for good or terrible for evil. They have many temptations. In many of the cities whole Boards of Common Councilmen have gone down in the maelstrom of political corruption. They could not stand the power of the bribe. Corruption came in and sat beside them, and sat behind them, and sat before them. They recklessly voted away the hard-earned monies of the people. They were bought out, body, mind and soul, so that at the end of their term of office they had not enough of moral remains left to make a decent funeral. They went into office with the huzzza of the multitude. They came out with the anathema of all decent people. There is not one man out of a hundred that can endure the temptations of the Common Councilmen in our great cities. And if a man in that position have the courage of a Cromwell, and the independence of an Andrew Jackson, and the public-spiritedness of a John Frederick Oberlin, and the piety of an Edward Payson, he will have no surplus to throw away. Pray for these men. Every man likes to be prayed for. Do you know how Dr. Norman McLeod became the Queen's chaplain? It was by a warm-hearted prayer in the Scotch kirk, in behalf of the Royal Family, one Sabbath when the Queen and her son were present *incognito*.

Yes, go further, my friends, and

PRAY FOR YOUR POLICE.

Their perils, and temptations, best known to themselves. They hold the order and the peace of your city in their grasp. But for their intervention you would not be safe for an hour. They must face the storm. They must rush in where it seems to them almost instant death. They must put the hand of arrest on the armed maniac, and corner the murderer. They must refuse large rewards for withdrawing complaints. They must unravel intricate plots, and trace dark labyrinths of crime, and develop suspicions into certainties. They must be cool while others are frantic. They must be vigilant while others are somnolent, impersonating the very villainy they want to seize. In the police forces of our great cities are to-day men of as thorough character as that of the old detective of New York, addressed to whom there came letters from London asking for help ten years after he was dead—letters addressed to "Jacob Hayes, High Constable of New York." Your police need your appreciation, your sympathy, your gratitude, and, above all, your prayers. And there is no Church more indebted to that class of men than this. When, last year, we were arraigning some public iniquities, and the wrath of all the powers of darkness seemed to be stirred up, the police came in—not at our invitation, but voluntarily—and sixty of them sat in every service in this church, for six weeks, that there might be neither interruption nor bloodshed. We thank them. We sympathize with them. We pray for them.

Yea, I want you to go further and *pray every day for your prison inspectors and your jail-keepers*—work awful and beneficent. Rough men, cruel men, impatient men, are not fit for those places. They have under their care men who were once as good as you, but they got tripped up. Bad company, or strong drink, or a strange conjunction of circumstances, flung them headlong. Go down that prison corridor and ask them how they got in, and about their families, and what their early prospects in life were,

and you will find that they are very much like yourself, except in this—that God kept you, while He did not restrain them. Just one false step made the difference between them and you. They want more than prison bars, more than jail fare, more than handcuffs and hoppers, more than a vermin-covered couch to reform them. Pray God day by day that the men who have these unfortunates in charge may be merciful, Christianly strategic, and the means of reformation and rescue. Some years ago a city pastor in New York was called to the city prison to attend a funeral. A young woman had committed a crime, and was incarcerated, and her mother came to visit her, and died on the visit. The mother, having no home, was buried from her daughter's prison-cell. After the service was over, the imprisoned daughter came up to the minister of Christ, and said: "Wouldn't you like to see my poor mother?" And while they stood at the coffin, the minister of Christ said to that imprisoned soul: "Don't you feel to-day, in the presence of your mother's dead body, as if you ought to make a vow before God that you will do differently and live a better life?" She stood for a few moments and then the tears rolled down her cheeks, and she pulled from her right hand the worn-out glove that she had put on in honour of the obsequies, and having bared her right hand, she put it upon the chill brow of her dead mother, and said: "By the help of God I swear I will do differently. God help me." And she kept her vow. And years after, when she was told of the incident she said: "When that minister of the Gospel said: 'God bless you and help you to keep the vow that you have made,' I cried out, and I said: 'You bless me? Do you bless me? Why, that's the first kind word I've heard in ten years;' and it thrilled through my soul, and it was the means of my reformation, and ever since, by the grace of God, I've tried to live a Christian life." O yes, there are many amid the criminal classes that may be reformed. Pray for the men who have these unfortunates in charge: and who knows but that, when you are leaving this world, you may hear the voice of Christ dropping to your dying pillow, saying: "I was sick and in prison, and you visited me." Yea, I take the suggestion of the Apostle Paul, and ask you to pray for all who are in authority, that we may lead quiet and peaceable lives in godliness and honesty.

My word this morning now is to all in this assembly and to those whom these words shall come who hold any public position of trust in our midst. You are God's representatives. God the King, and Ruler, and Judge, sets you in His place. O, be faithful in the discharge of all your duties, so that when Brooklyn is in ashes, and the world itself is a red scroll of flame, you may be in the mercy and grace of Christ rewarded for your faithfulness. It was that feeling which gave such eminent qualifications for office to Neil Dow, Mayor of Portland, and to Judge McLean, of Ohio, and to Benjamin F. Butler, Attorney-General of New York, and to George Briggs, Governor of Massachusetts, and to Theodore Frelinghoysen, Senator of the United States, and to William Wilberforce, member of the British Parliament. You may make the rewards of eternity the emoluments of your office. What care you for adverse political criticism if you have God on your side? The one, or the two, or the three years of your public trust will pass away, and all the years of your earthly service, and then the tribunal will be lifted, before which you and I must appear. May God make you so faithful now that that last scene shall be to you exhilaration and rapture. I wish this morning to exhort all good people, whether they are the governors or the governed, to make one grand effort for the salvation, the purification, the redemption of Brooklyn. Do you not know that there are multitudes going down to ruin, temporal and eternal, dropping quicker than words drop from my lips? Grog-shops swallow them up. Gambling hells devour them. Houses of shame are damning them. O, let us toil, and pray, and preach, and vote until all these wrongs are righted. What we do we must do quickly. Soon you will not sit there, and I will not stand here. With our rulers, and on the same platform, we must at last come before the throne of God to answer for what we have done for the bettering of the condition of the five hundred thousand people in Brooklyn. Alas if on that day it be found that your hand has been idle and my pulpit has been silent! O ye who are pure, and honest, and Christian, go to work and help to make this city pure, and honest, and Christian.

Selections.

MESSRS. MOODY AND SANKEY.

THE FIRST MEETING IN NEW YORK.

MESSRS. MOODY AND SANKEY came up from Princeton on Monday morning last, according to arrangement with our committee here, and to fulfil the announcements touching the beginning of the meetings in the several churches on Sabbath. They found all preparations pertaining to the building and the general effective organization of the work in a very satisfactory condition, and the way being thus open, the first meeting of the series, which is to last for perhaps two months to come, was held in the Hippodrome on Monday evening. As was anticipated, the attendance, notwithstanding several important attractions elsewhere, was very large. At the hour of opening, eight o'clock, nearly every seat in

the great amphitheatre, having its main entrance upon Madison avenue, was taken, and the few vacant ones in the large space assigned to the clergy and press, on the rear platform, just on the right of the speaker's stand, were soon taken. Mr. Moody occupied a raised-off space of perhaps ten feet square, accessible to the inquiry-rooms by a rear door. On his left, behind his organ, sat Mr. Sankey, with the great choir just beyond and about him. The immense audience in front was composed of church-going people, as was evident when they were called upon to sing.

Eight o'clock having arrived, Mr. Moody came in promptly, and requested all to unite in silent prayer. The familiar hymn "Jesus, lover of my soul," was then sung by all, followed—after prayer by Bishop James—by "Hold the Fort," by Mr. Sankey. The congregation arose to their feet, and joined enthusiastically in the chorus:

"Hold the fort, for I am coming,
Jesus signals still;
Wave the answer back to heaven,
By thy grace we will."

Mr. Moody then read a part of the first chapter of First Corinthians, and Mr. Sankey sang "Sowing the Seed." The sermon followed.

MR. MOODY'S SERMON.

Mr. Moody took for his text, a part of the 17th of first Corinthians, having previously read a portion of the chapter. He said there is just one sentence there I would like to call your attention to: "But God hath chosen the weak things of the world to confound the things which are mighty." Then in the 29th verse he tells us why He has chosen the weak things: "That no flesh may glory in His presence."

Now, if we are to have a work in this city of New York, we must give God all the glory. I dread coming to a new place; it takes almost a week or a fortnight to get down to solid work. The people are looking at the choir, and saying "What a large choir!" and "How many ministers there are!" Surely there is going to be great work! It is not by might and power, but by God's Spirit, and we have got to get our eyes off of all these things, and there will be no work and no blessing while we lean upon anything human! Now, we have not come with any new Gospel; it is the old Gospel, the old story, and we want the old power, the power of the Holy Ghost; and if it is anything less than that, it will all come to naught, and be like a morning cloud. Now I can tell you, before the meetings go on any further, who will be disappointed and who in after years will say the meetings were a failure—every man and every woman that don't get quickened themselves. If there is a minister here in New York that doesn't get quickened himself, he will say the work has failed; but I have never known a man who has got quickened, to say the work has failed. Nowhere that we have been has it been the case. What we want is to get down ourselves, and if there is to be a true revival, there must be first a casting down of ourselves before a lifting up. It was only when Abraham was on his face in the dust before God that He would talk to him. And it is then that God lifts us up and the blessing comes. There is no true revival until God's own people are lifted, until they are quickened. It will be superficial until then. It will be a counterfeit. If you attempt to begin to work among the ungodly and unconverted before you get quickened yourself, God won't bless you. As the Psalmist says, "When the Lord has restored to us the joy of His salvation, then we will be able to teach transgressors the way of the Kingdom of God," and not until then, and when we are cold and lukewarm and are conformed to the world, and have not the Holy Ghost resting upon us, why, God is not going to revive His work. Here and there we will hear of one converted, but it won't be deep and thorough unless the Church of God is quickened.

I have just come from Princeton, and I must confess that I have not seen anything in America that has pleased me like what I have seen in Princeton. They have got a Holy Ghost revival there. The President of the college told me he had never seen anything like it, and one of the faculty told me he had never seen anything like it in Princeton. Well, I inquired into it, and I found that they had been disappointed and could get nobody to come, and so they determined to hold meetings themselves, and they did, and one of the faculty got up and asked them to pray for him, and right there the work broke out, and there has been brought back to the fold of Christ fifty within the last few days, and it looks now as if all Princeton was going to be blessed.

Oh that it may commence here to-night in our hearts: that we may be quickened first, and then how quick the Lord will bless us. If you want to introduce two men to each other you want to be near

to them. If you want to introduce sinners to God you must be near to God and to the sinner, too; and if a man is near God he will have a love for the sinner and his heart will be near that man. But until we are brought near to God ourselves we cannot introduce men to God. Somebody has said God uses the vessel that is nearest at hand, and if we are near to God He will use us, and if we are not, of course He cannot. Now, what we want is to be in a position that will give God all the glory. There are some things that make me tremble at times as if the work would all come to naught, because there is so much man-worship. Now, we have got to get rid of this man-worship before it will be a deep work. We have got to sink self. I have come to the conclusion that the greatest enemy of the Lord's work is this capital "I." If we can only get "I" down in the dust and get outside of our dignity and get self out of the way and say "Here, Lord, use me if Thou canst, and, if not, use somebody else," or in the spirit of the wilderness preacher who said "I must decrease but He must increase," then the Lord will take us up and use us.

And right here, before I forget it, I want to urge the people of New York—the Christian people—not to buy anything of these people on the street. I am told that sixty-five men have come on from Philadelphia to sell photographs and medals, and I don't know what not, and they are hawking them in the streets. Why, I would almost think nobody would come into the meeting if, when coming along, they hear these men crying the photographs. I believe that Christian people who patronize these men, are doing the cause of Christ a great injury. I don't know that anything is hindering the work more than these men, that are making money out of us. If you want hymn-books, go into some bookstore and buy them. Don't buy these photographs. They are no more photographs of us than they are of you. I have not had one taken for eight years. [Laughter.] Some men complained that they had got counterfeits, and I was glad they had been cheated, because they ought not to buy them so on the street. People are apt to say to us, "Those fellows are speculating. They are just making money. They don't care anything about saving our souls." And the impression has gone abroad, just on account of people's patronizing these men. Oh let me beg of you to do anything you can to keep down this man-worship. Let us look at the Cross, with Christ full in view, and then we shall have men coming into the kingdom of God.

Now, let us get back to the text. It is the weak things that God wants to use. We want the great, the mighty, but God takes the foolish things, the despised things, the things which are not. What for? That no flesh may glory in His sight. Now, what is that written for unless it is that we shall learn the lesson that God shall have the glory, and that we are not to take any of the glory to ourselves? "That no flesh may glory in His sight." Just the moment we are ready to take our places in the dust, and give God his place, and let him have all the glory, then it is that the Spirit of God will be given to us. If we are lifted up, and say we have no such great meetings, and such crowds are coming, and get to thinking about crowds and about the people, and get our minds off from God, and are not constantly in communion with him lifting our hearts in prayer, this work will be a stupendous failure. Now, you will find in all ages God has been trying to teach his children this lesson—that he uses the weak instead of the strong.

God's use of weakness, or rather of effort in dependence upon his strength, was next illustrated by numerous Scripture examples. Noah building the ark, Moses in the presence of the great king of Egypt, David confronting the giant of Gath. When God wanted Germany to be blessed he gave power to one man. The Spirit came upon Martin Luther. When darkness and superstition was settling over Scotland, the Spirit of God came upon John Knox, and he moved all Scotland. His influence is felt there everywhere. This part of the sermon was closed by a reference to the army of Gideon, and the declaration of the speaker that he would rather have 300 men in New York whose hearts were right with God than a host who take upon themselves the glory which belongs to the Lord.

I have no doubt but some here will say, "There are so many obstacles in the way, I don't believe we are going to succeed. You won't succeed in New York; it is a very hard place, New York is." If God is with us we are going to succeed. If we leave God out of our plans we are going to fail. Is not the God of our fathers strong enough to take this city and shake it as a little child? There is not a skeptic in the city of New York whom the power of God cannot reach.

When we were in Philadelphia we almost failed for a few weeks. The crowds were so great that many of those who attended spent most of their time in watching the people. We could not get their eyes toward the Cross. By and by when the holidays came on, the numbers began to fall off; it was the best thing for us. It was what we wanted, so that men could think of God.

THE OVERFLOW MEETING.

As soon as it was certain that the crowds pouring into the Madison Avenue Hall would more than fill it, the doors of the Fourth Avenue Hall were opened, and the surplus audience accommodated with seats. In a few minutes the floor and elevated galleries were completely filled. The internal arrangements here are nearly the same as in the larger hall. While the audience were assembling, the choir sang the three hymns, "I need Thee every hour," "I am praying for you," "Almost persuaded."

Dr. John Hall then stepped to the front of the platform, and requested all present to engage in silent prayer, after which he himself prayed. Then the hymn "Jesus, lover of my soul," was given out, and sung most heartily, the whole audience rising to their feet. Then followed a prayer by Rev. Dr. Paxton; after which Dr. Hall announced that as soon as Messrs. Moody and Sankey were at liberty in the larger hall they would appear. Meantime

Rev. Stephen H. Tyng, Jr., arose, and having read a few verses from the first chapter of John's Gospel, addressed the meeting upon these three words, Behold, Believe, Receive, as indicating the different stages not only of our progress to Christ, but of our fulness in him. The first of these he said, was the the Gospel cry to a world hostile to Christ: it arrested the attention of the careless sinner, and led up to the second, viz. belief in Christ, who was to be received as teacher, priest, and Saviour. After the singing of the hymn "I need thee every hour," Rev. Dr. Paxton arose and made a few remarks on the powerlessness of all human agencies to effect a saving revival without the aid of God's Holy Spirit. Dr. Paxton said that all the instrumentalities that had been brought to bear for these meetings, would be useless unless the Spirit of the Lord worked there. While he was speaking, Mr. Moody came from the larger room.

After a few remarks by Dr. Hall, he gave way, partly introducing Mr. Moody. The latter, however, said, I have already preached in the other room, and I cannot begin preaching twice in one evening; for, if I do, it will have to be kept up. We only expect to get acquainted with the people and make a start in the meetings to-night. I want to announce that a meeting will be held in this room at noon, each day of the week, beginning to-morrow. Mr. Sankey will sing the hymn "Pass me not, O gentle Saviour," and then we will close the meeting.

Mr. Sankey asked the congregation to excuse him from singing a solo, as he had caught a cold the night before in Princeton, and had already sung twice in the other room. He therefore asked them all to sing with him, "Pass me not," etc. The hymn was then sung, and Dr. Paxton pronounced the benediction.

A meeting was afterward held in one of the inquiry rooms for the organization of the force of Christian workers who are to assist at the morning and inquiry meetings.

The meetings to be held at present are two each day, the noon prayer-meeting, and the evening service at 8.

CONFUSION IN THE WORKSHOP.

Yes, sad to relate there was confusion in the clerical workshops. Tools designed to work together in harmony were, instead, grumbling and fault-finding, if not, indeed, actually set by the ears.

Bishop Blacksmith smote his forehead in despair, as he looked on his diocese, and heard the angry clatter of discussion concerning the great questions of the day; while all Carpenterdom was engaged with equal violence upon the methods of individual labour.

"I contend," exclaimed the profound Rev. D.D. Augur, "that Brother Plane is superficial in his work. He makes a great flourish of shavings, but does not go beneath the surface! I have no patience with him! I believe in going to the depth of things!"

"Yes, you do bore one so!" whispered a stupid little blockhead, with a yawn.

"I acknowledge," said the Rev. Forcible Hammer, "the depth of your wisdom, and I admire your penetration; but you must confess your powers of influence are limited to a very small circle."

"Stop, stop, Brother Hammer," cried Deacon Tenpenny Nail, "I grant you make a great noise in the

world; but *my* experience is that your performance affects only the head after all."

Little Gimlet, a preacher of very small calibre, here put in a feeble protest against the surface work so sadly prevalent. He did not think that there was much heart-work accomplished by all this excitement and noise.

A couple of old Saws put their heads together ominously, while one mumbled to the other through his broken teeth:

"I have long been dissatisfied with the state of things in this workshop. In *my day* the motto was 'Slow and sure.' I went to work on a log of wood, not expecting to convert it in a minute into a pile of lumber. Back and forth, through and through, I tore away, until every fibre yielded, but it was tough work, and very slow. Now-a-days it seems to me, you just turn a crank, hear a shriek, see a puff, and the thing is done."

"Well now, Father Saw, we are not talking about old times," said pert bright Brother Chisel. "We have heard all you have to say on that subject over and over again. The question of to-day is, 'Which is the best mode of working?' or rather, 'What is it that is lacking in our most active instruments?' The Rev. Mr. Hammer has been severely criticised, but I have worked under his direction a great deal, and I must say that his style is powerful, and his arguments convincing. Every blow tells."

At this juncture, Horseshoe, a lay member of St. Anvil Church, stepped in, and entered into the contest:

"I have felt the full power of Mr. Hammer's arguments, but I acknowledge I have been more benefited by the influence of Brother Bellows. It is *warmth* that is required to melt the heart, which will not yield to force. Where should I have been were it not for the fire and fervour which *he* brings to the work?"

There arose a general cry for Mr. Bellows, which puffed up that functionary considerably.

Forgetting where he was, and the inflammatory nature of his audience, he cried out with enthusiasm:

"Ah, yes! Could we but have a Forge in every workshop, could the fire of zeal but spread, what might we not accomplish! Warmth, warmth, is all that is needed!"

Professor Grindstone, who had been listening with a somewhat contemptuous expression, turned round slowly upon this, and addressed the company. He had been engaged in sharpening the intellects of a class of young Hatchets, of different grades of capacity. The dulness of some of these had exhausted his patience.

"Excuse me, gentlemen! Warmth is *not* all! If thoroughly effective work is to be done, more than mere fervour is required. I have had large experience, and have seen many sparks fly which did but light a little tinder. Acuteness, polish, culture, in its widest sense, must contribute to the qualification of every truly competent instrument. The times demand culture."

Upon this, Brother Screw, a circuit rider, turned significantly upon Brother Vice, who was totally unpolished, but a faithful and successful worker.

"*My plan*," said Brother Vice, rather roughly, is to get a good grip, and then hold fast. I seize upon everybody that comes in my way. As I draw them in, Brother Screw just turns round, and keeps them from slipping away. We work together."

"Yes!" eagerly broke in Brother Plane, who had been taken aback by the remarks of the Right Reverend at the beginning, and now saw an opportunity to say a word for himself—"Yes! We believe in cooperation. When I see a subject in the grip of Brother Vice, I know that it is *my* time to work. You must confess that in smoothing difficulties, none of you excel me."

Friend Rule and Friend Compass, who had kept their places on the bench in silence hitherto, now expressed a concern that none in undue zeal should go beyond proper bounds. As far as their memory served them, there was no instance on record of work prospering that was not in the line of duty. It must be clearly marked out.

"I am sure," soliloquised Brother Hammer, "I have fastened a nail in a sure place many a time without any such restrictions."

He seemed to forget for the moment the hand of the Master Builder that had controlled him.

Just at this juncture the "Carpenter's Son" entered His workshop. The talk among the tools ceased. No work had been going on during the discussion. But now, strange to say, the presence of their Master brought vigorous and vigorous activity.

It was a model of a temple upon which He was engaged; and as it grew under His hand, each in turn, without remonstrance, took his part in the work as-

signed him. Saw and Hammer, Plane and Chisel, Vice and Grindstone, dropped all distinctions, and yielded each to the other as his turn of service came. And thus, in time, under the skilful guiding and forming Hand, the temple grew in beauty and strength unto perfection.—(*Ipswich Leaflet.*)

HOW TO HELP IT.

A STORY FOR BOYS.

"No, it's of no use: I've tried and tried, and I can't help it. I mean to be a good boy, and I want to please Jesus when I'm praying or reading the Bible or in Sunday-school; but the moment I get among the boys, and one of them is saucy to me, my temper gets up and I can't help knocking him down, and then I get punished, and all the other boys think, if they don't say so: 'That's the good of being a Christian.'"

"And it's just the same at home. Father tells me to go of an errand, or mother wants me to mind the baby when I want to play. I *mean* to do everything they tell me, but somehow, before I know it, I have said something impertinent, and father scolds me, and mother just looks sadly out of her big eyes, and says: 'I thought Ernest was trying to be a better boy.' And so I am trying, ever so hard; but the harder I try, the more I don't succeed, till, really, I get so discouraged, I am almost inclined to give up trying. I didn't think I ever should tell another lie after I found Jesus; but, O dear! I can hardly sleep for thinking of how I told Mr. Ponsonby the other day that I didn't hear Jim Ford prompt in the geography class, when I heard him say: 'Skager Rack' quite distinctly; and then I was afraid to confess, and it has made me wretched ever since. I don't seem to get one bit better, and yet I do try. This must be what the people at prayer-meeting mean by talking about their being such 'miserable sinners,' and always 'doing the things they ought not to do,' and 'leaving undone the things they ought to do'; and if all the great grown-up people feel so, I suppose it must be so, though I wish it could be different. The Lord Jesus has promised to forgive me, anyhow, and that is a great comfort."

Yes, it is always a great comfort; and Ernest was quite right in his long soliloquy, except in thinking that it must be so. He had given his heart to Jesus about a year before, and though he still loved Him very much, he was beginning to realize something of what St. Paul meant when he said: "Oh, wretched man that I am, who shall deliver me?"

But just before he went to bed Ernest opened the little Bible, which was becoming so dear to him, and read: "My grace is sufficient for thee, for my strength is made perfect in weakness." And as he fell asleep the sweet words kept floating in his mind till thoughts and feelings took possession of him such as he had never known before.

When he awoke the first thing he did was to kneel down, and say: "Dear Lord Jesus, I am all weakness: I do everything bad, and I yield to every temptation, but Thou knowest that I desire above all things to be holy, and live according to Thy will; and Thou art strong, and Thou hast promised that Thy grace shall be sufficient for me: give me faith to believe it since Thou sayest 'so, and to find it sufficient all this day.'"

"Ernest," said his father: "step round to Lawson's on your way to school, and tell him to send up a load of wood."

"Yes, sir," said Ernest, promptly, with his mind still full of his morning prayer.

Lawson's was full half a mile out of his way and in quite a different direction. The morning was very cold, and as Ernest trudged briskly along he met a companion, who shouted:

"Holloa, truant, so you're going off over Cider Hill to try the coasting! You know this isn't the way to school. But that's always the way with you pious chaps—always sneaking off and getting a little fun on the sly if you can. But I'll stop and tell your father on the way, that's what I'll do."

How poor Ernest's face flushed, and how he felt his hands clench inside of his mittens! Yesterday he would have knocked Sam down, or at least tried to; but now he said in his heart: "Thy grace is sufficient; I believe it; let me find it so," and after a moment said aloud: "Don't keep me, Sam, or I shall be late for school. Here's an apple for lunch if you'd like it; I've got two."

Flushed and breathless with running Ernest took his place in school only just in time, and soon after, the geography class was called.

"Number one, take your place," said Mr. Ponsonby; but number one, who was Ernest, did not stir. "Make haste, or the next boy will be head, and you will lose the prize you have been trying for so long."

"Let him," said Ernest, and quietly walked to the foot.

The boys all stared, and the teacher said nothing till the recitation was over; and then he called Ernest up and demanded an explanation of this strange conduct.

"I had no right to the place, sir. I should have lost it last week, only I heard Jim Ford say 'Skager Rack.'"

"I remember; but why did you tell a lie when I asked you?"

"Because the temptation came suddenly, and I just said the first thing that came into my head. I hope God has forgiven me."

"I hope He has," said Mr. Ponsonby; "but how is it that after keeping this to yourself a whole week you tell me about it now?"

"I tried to tell you before, and somehow I couldn't; but to-day I asked God to help me. I believed He would, and He has. Please, may I go to my seat, sir?" said Ernest, who saw that all the boys were looking at him, though no one could hear what was said. The teacher dismissed him with a smile, in stead of the reprimand which he expected, and said: "I wish we had more boys like you."

Ernest went home to dinner very happy, and thinking that he really would try some of that coasting in the hour that intervened, but his mother met him at the door with his little sister in her arms.

"I am so glad you are come," she said: "baby has been so fretful, I promised her you would take her on your sled."

"O mother," said Ernest, and he was just going to tell her that he couldn't, for all the boys were going to slide down Cider Hill, and he wanted to ever so much, when he remembered, accidentally it seemed to him (really the Spirit of God reminded him), and said, almost aloud: "His grace is sufficient." God gave him the victory, and he seated baby comfortably on the sled and dragged her quietly up and down the sunny village street, taking no sort of notice of another of the tormentors who followed him, shouting: "There goes the little saint, before I would be made a nursery maid of like that."

We have no time to follow the rest of Ernest's day, but his prayers that night were very different from those of the night before. It did not seem to him that he had "tried" as hard as usual, and yet God's word had proved itself true, and His grace had been sufficient in every time of temptation and danger. Why? Just because he had for the first time believed that He could and would.

Do you see what I mean, children? It is not true when you say that you can't help it. It is not necessary that Christians, big or little, should go on committing the same sins, yielding to the same temptations, and mourning over the same failures that they did when they first came to Jesus. Just give yourselves fully into His hands, with a *mean* to do and be everything He wants you to do or be, and believe His promise when He says: "My grace is sufficient for thee." Did you ever know Him to break His word? Look to Him just when the temptation comes, and according to your faith it will be unto you. Not that I expect you to be perfect at once, or ever in yourself. You will forget to be watchful sometimes, sometimes you will be wilful, sometimes you won't know; but whenever you look to Jesus in full faith you will always find His grace sufficient for you.

A REMARKABLE AWAKENING.

BY REV. E. PAYSON HAMMOND.

THIS work of grace is so unlike in some respects anything I have ever witnessed in this country that contrary to my usual custom I comply with your request for some account of it.

The meetings have now been continued two weeks and a half. Nearly six hundred profess conversion. The first two weeks were quite similar to what I am in the habit of seeing in other places, but within the last four days there has been a manifestation of the power of the Holy Spirit in producing such overwhelming conviction of sin as I have not witnessed since 1861 in Scotland. Fifteen hundred remain to the inquiry meetings. Last night in the men's inquiry meeting the scene was indescribable. The weeping of strong men was so loud and so long-continued that even up to the hour of midnight it was distinctly heard by people in a house across the street. And even at that hour it was difficult to induce some to go to their homes.

Rev. Dr. Robinson, in describing the meeting Friday evening, spoke as follows: "After the prayer-meeting in the lecture-room, I passed into the audience chamber; several had passed into the audience-rooms back of the church. Mr. Hammond requested me to come and see what was going on."

We could hardly get in, and were compelled to step over one who was in the deepest agony. Every pew was filled with persons praying for their souls, or for those of others. It was not the power of man that did it. In some places four were kneeling down, perhaps two of them Christians.

"After a little I went into the audience-room again. There were three sisters, all concerned about their souls. The husband of one had found Christ when I came. They remained on their knees till two had found Jesus. Saturday morning the other one came to the meeting with another companion. There both of them came to the light, and rising from her knees one said, 'Praise God from whom all blessings flow.'"

Yesterday we had a great meeting for women only, in the Opera House, and the scene which Dr. Robinson has described was repeated on a larger scale. These remarkable exhibitions of God's power have taken me back to those times of refreshing in Scotland when conviction of sin was so powerful that venerable ministers remained nearly all night with hundreds who wept aloud at the overwhelming sense of their lost condition.

IN MECKNESS.

WHEN a Christian wakes up, the clanking of his armor is sure to rouse an enemy sleeping near by. Opposition is already developed to the revival movement. How shall it be met? The answer of the Spirit is: "In meekness instructing those who oppose themselves." Some Christians would say: "Ephraim is joined to his idols, let him alone"; forgetting that though God may pass judgment on Ephraim's case as hopeless, our place is not to judge, but to obey the command, "Go, preach to every creature." Others are naturally pugnacious, or are gradually drawn into strife which is always more or less personal and passionate; as John Chrysostom denouncing the idolatrous, plotting Eudoxia with "Once more Herodias maddens, once more she dances, and once more she demands the head of John," forgetting that "the servant of the Lord must not strive." Still others dread any difference of opinion, and go about as walking apologies, as though they said: "Beg your pardon for believing as we do; we will hide ourselves as much as possible; please tolerate us." Such are oftentimes ready to bow in the house of Rimmon for the sake of peace, and a place; such are apt to make liberality so wide that it will cover a multitude of sins. None of these take the true Christian stand. The true Christian neither refuses battle, nor strives, nor weakly yields; but meekly holds his ground, with the sword of the Spirit, the truth, well in hand.

This meekness is a purely Christian attainment. It is a step beyond the cardinal Christian grace of humility. If humility is seen in a humble opinion of self before God, meekness is shown in a humble submission of self to God. The worldly moralist, ancient or modern, will point out the superior manliness and policy of self-control; but the meek Christian loses all self out of his virtue, and instead of being self-controlled, he is God-controlled. If a Shimei curses and throws stones, meekness bears it as God's will. If a sister Miriam or a brother Aaron cavil, meekness waits for the Lord to bring forth its righteousness as the light. As one would bear the attacks of an intoxicated man he sought to save, so meekness bears insults and injuries from man, jealousy and carping from those who should show brotherly kindness; holding on, working on, waiting for God to give "repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

ASSURANCE.

It is unquestionably true that many professors have not an assurance of their personal interest in Christ. Some ought not to have it, for they are professors only, and not partakers of divine grace. Others are kept in doubt by physical obstructions; they are constitutionally gloomy and dejected. Others are timid, hesitating, and cautious, and even in common matters find it difficult sometimes to decide an important question; it seems a kind of presumption for them to conclude that they are the children of God.

It must strike us as very strange that a renovation of character so great as that effected in regeneration should take place, and the recipient of it be unable to certify it. Some actually nourish doubts and fears, as a mark of grace and an evidence of humility. Others are engaged in a microscopic analysis of their feelings, and vary their opinion of their state with every vicissitude of their emotions; their opinions of their condition are therefore in a state of perpetual vacillation.

There is, I am persuaded, often a neglect of acknowledged duty, or the indulgence of known sin, at the bottom of those doubts and fears with which some professing Christians are troubled. It may be laid down as a settled point that wilful sin must lead to darkness. There is also another class, who are strangers to this assured hope of eternal life because their piety is so low and lukewarm as to yield but equivocal testimony to the reality of their heavenly birth, who are living sadly below their principles, privileges, and professions. Who can wonder that they know little of the blessedness of assurance?

Let me earnestly admonish you to comply with the apostolic injunction, and give all diligence to the full assurance of hope unto the end. It cannot be obtained without diligence. Faith, love, and hope should be so lively and fervent as to prove their own existence, both to those who possess them and those who observe them. Shining substances are evidenced by their own radiance. Self-examination, for the purpose of ascertaining whether or not he is a child of God, should be unnecessary for a Christian. But then his religion must be vigorous and lively. Hope is a purifying grace, while despair is unholy both in its nature and tendency. He who has the most confident persuasion of his being a Christian, and whose confidence rests upon good grounds, will be the holiest man.—(Condensed from J. A. James.)

TELEGRAPHIC NEWS.

London, March 24th: On the reading of the Royal Titles Bill a third time, a long and animated debate ensued, in which the Prime Minister dwelt on the political reasons in favour of the Bill, referring especially to the advance made by Russia towards the frontier of India and to the recent conquests in Tartary. These facts being well known throughout India the assumption of the title of Empress would be regarded as an unmistakable sign of resolution to maintain our empire.—Mr. Lowe and Mr. Fawcett strongly censured Mr. Disraeli's allusion to the designs of Russia as both incautious and unwise.—The Bill was passed by 209 against 134 votes.—In reply to a question, Mr. Disraeli said that the Ministry thought it was inexpedient to publish the report of the Hon'ble Mr. Cave on his mission to Egypt without the consent of the Khedive. The Khedive had been consulted on the subject; and he deprecated the publication of Mr. Cave's report. Her Majesty's Government would therefore respect His Highness's wishes.

25th: His Royal Highness the Prince of Wales arrived at Suez to-day.—Her Majesty the Queen has presented her portrait to Mr. Disraeli.—The Royal Titles Bill has been read a first time in the House of Lords.

Shanghai, 25th: The German Minister has officially notified that Germany renounces its treaty with China.—The Tsoungli-Yamen (Foreign Office) has issued instructions to the authorities to allow the construction of the Woosung Railway to proceed unmolested.

Suez, 27th: After an interview with His Royal Highness the Prince of Wales, Lord Lytton embarked on board the Orontes to-day.

London, 27th: Her Majesty the Queen leaves England for Germany to-day.—H. M. troop-ship Euphrates, from Bombay, arrived at Portsmouth to-day.—Her Majesty the Queen, during her stay at Baden, will be attended by Lord Derby.

28th: Lord Shaftesbury has announced his intention of moving an address to Her Majesty the Queen, praying that she may assume a title more in accordance, than that of Empress, with the history of the British nation and the loyalty and feelings of her subjects.

St. Petersburg, 28th: H. R. H. the Duke of Edinburgh has left her to join his ship the Sultan.

London, 29th: In the House of Commons last night, Mr. Anderson questioned the Prime Minister concerning precedents for the Queen's absence abroad during the Session of Parliament. Mr. Disraeli cited the year 1872 as a precedent and explained that the present reasons for Her Majesty's absence were strictly of a domestic nature.—The Chartered Mercantile Bank has declared a dividend for the half year at the rate of 8 per cent. per annum, and the sum of £49,613 has been carried over to the Reserve Fund.

St. Petersburg, 29th: There is a rumour of the temporary retirement of the Czar in consequence of illness, and that the regency will be under the Czarewitch.

Vienna, 29th: The Governors of Dalmatia and Herzegovina are concerting measures to pacify the insurgents. An armistice is considered probable.

Baden, 29th: Her Majesty Queen Victoria, accompanied by Lord Derby as minister in attendance, arrived here to-day.

London, 30th: Obituary.—Dr. Henry Letheby.

PASSENGERS SAILED.

Per P. and O. Str. Pekin, 27th:

FOR SOUTHAMPTON.—Mrs J W Orr and two children, Mr and Mrs John Strachan, Mr W W Hunter, Mr W Wightman, Mrs Priest and child, Miss Carpenter and two children, Mrs Charles Dodd, Major P H Powell and two children, Mrs Arthur Buning, Mrs C A Bayley and two infants, Mr Henry Hooper, Mr Perrins, Capt McVillie, Capt E S and Mrs Skinner, Mr H S C. Chane, Mr and Mrs W E Cooper, Mrs Corby, Mr Alexander Anderson, Capt W L Samuels, Mr

and Mrs F B Cama and two daughters, Dr R N Khory, Capt Money and two children, Major Coningham and two children, Mr Samuel Fitz, Mr R S Evans, Mrs E S Cleveland, Mr W J Newell, junior, Mr and Mrs A J Wright, Mrs Whately and infant, Mr Edward Johnson, Mr Clarence Yeakle, Mr Joshua Marshall, Capt E J Singleton, Mrs Ames, child, and two infants, Mr R McKend, Mr J Johnson, Mr L Muirhead and Mrs Kleinknecht, Lieut Robinson, Mr H B Morrison, Mr and Mrs Holloway and two children, Mr John Yorke and the Rev J Brunsson.

FOR BRINDISI.—Mr W H Verner, Mr H McCall, Mr D Pell, Capt Wratlaw, Mr Chas Wodehouse, Mr W M McKewan, Major Lung, Mr C A Kelly, Mr J McIntock, Mr O Hirsch, Mrs T G Inglis, Mr and Mrs Vereschagin, Mr W Oakes, Mr J Rickie, Dr Bow, Mrs Markham, Capt V Rivaz and Mr R S Evans.

FOR VENICE.—Mr and Mrs E C Morgan, a gentleman, Mr A King, Col and Mrs W MacDugall and child, Mrs Tuson, Mr J R Anderson, Mr and Mrs J S Peebles, Mr W H Peebles, Mr B R Christian, A Gifford, Mr G W Bartram, Mrs O'Brien and child, Capt V Rivaz, Mrs Markham, Mr W H Cole, Mr and Mrs D Arcey Hutton, Mr W C Wilson, Mr Honywell, Mr Biddulph, Mr F C Singleton, Mr G Dieffenbach, Major G A A Baker, Mr Keill, and Capt Wace.

FOR SUZ.—Lord Keane, Mr G Sponford, Mr Kingston, Mr Valentine Reid, Mr A D Bell, Mr L A Manning, and Capt R T M Lang.

FOR MALTA.—Mr Pinhey, junior, and Capt Cathcart.

FOR ALEX.—Capt and Mrs Hunter.

Per Str. Dahlia, 30th, for London:

—Rev Mr and Mrs Bissell, two misses and three Masters Bissell, Mr and Mrs Thomas, Dr Ross, and three deck passengers.

Per Str. Sumatra, April 1st:

FOR GENOA.—Dr John Murdoch, Dr and Mrs A Christison and two children, Miss M E Gray and one child, Col and Mrs Arthur Phelps, two children and one infant, Mrs J M McNeille and one lady companion and one boy, Rev and Mrs Weibrecht, one child and one infant, Miss D Diez, Miss T Digel, Miss M Haller, Miss E Haller, Rev and Mrs Schaeffer, one infant and one child, Mr Spillmann, Major T E Strong, Miss H J Harding, Captain and Mrs G B Peart, Mr H L Crossman, and Mr E M De Gachez.

FOR NAPLES.—Mr R S Jeffery.

FOR SUZ.—Mr Mashadee and one child.

PASSENGERS ARRIVED.

Per Str. Macedonia, 27th, from Liverpool:

Mr Peudrige, Capt Bergman, Mr Batten, Miss Batten, Miss Cumberland, Master C Strachey, Mr and Mrs C W Mellor, Col Cunliffe, Mr and Mrs Miss Wilson, Capt and Mrs Kane, Mrs Brooks, Mrs and Miss D'Gwyther, Mr C D'Gwyther, Major and Mrs Copeland, Mr Hamilton, Mr and Mrs Vibart, Mr Currie and Mr J Runchin.

Per P. and O. Str. Assam, 29th:

FROM SOUTHAMPTON.—Col and Mrs Tytler and child, Major and Mrs Boulton, Miss Leatson, Miss Wood, Mrs R B Otto and infant, Mr T A Crawford, Miss Ronald, Mrs E Hart, infant and two children, Mr W T Smith, Mr T W Smith, Major B W Hercy, Mr Blackett, Mr Campbell, Mr A S Kemard, Mr J Lewis, Mr W C Dibli, and Dr Holmes's servant.

FOR MALTA.—Lieut Hart and Lieut Murphy.

FROM VENICE.—Miss Campbell, Mrs Cunningham, Dr G Bruce, Mrs Hutchinson, Miss R F Stewart, Mr J D Gordon, C S I, Mr Richardson, Mr Clarke, Mrs Howell, infant and child, and European female servant.

FROM BRINDISI.—Mr Chrystie, Col B Baker, Mr A Kelly, Mr Stewart, Mr Webster, Mr A Zella, Mr Ashworth, Mr Mair, Mr D'Souza, Mr Mahomet.

FROM SUZ.—Mr Ogilvie, Mr E Baker, Mr H Watanabe, Mr R Nakai.

FROM ANCONA.—Mr Balbi.

Domestic Occurrences.

MARRIAGES.

LLOYD—CHRISTIE—March 24th, at the Cathedral, Bombay, by the Rev. W. Maule, Major Richard Mercer Lloyd, officiating Brigadier Major, Belgium, to Adelaide Frances (Minnie), daughter of the late Brigadier-General Tolfray Christie, Bombay Army.

WYER—ROMANES—March 28th, at St. Thomas Cathedral, Bombay, by the Revd. Ward Maule, LL.B., Thomas Rowland Wyer, Bengal Civil Service, to Katherine, daughter of Robert Romanes, Esq., of Craigenrie Peebles, N. B.

DEATHS.

GRAVES—BOWRING—February 17th, at sea off Dover, gone down in the Strathclyde. John M. Graves, Esq., Unconvenanted Service, Deputy Collector, Sind, eldest son of Colonel Graves, C. B. (Commandant 3rd Q. O. L. Cavalry), and his wife Florence, and her sister Miss Emma Bowring.

CAZALET—March 20th, at Byculla, Mr. Alexander Cazalet, late Shed Master Byculla School, and Pensioned Hospital Steward, aged 34 years.

LEGEYTT—March 28th, at Bombay, Doris Mary de Silva, daughter of Willoughby and Alice Legeyt, aged 5 months and 16 days.

"BOMBAY GUARDIAN."

Subscriptions received from 16th to 31st March 1876.

W H Flint, March 26, 1876, Rs 2-6-6; J. G. Firth, May 31, 1876, 2 copies, Rs 10; Capt A Batty, Oct 1, 1876, Rs 9-10; H M Birdwood, C S, April 12, 1877, Rs 9-10; Genl C Birdwood, April 3, 1877, Rs 10-0; Dr H Wale, 1876, Rs 9-10; Dr E Brooks, Sept 30, 1876, Rs 10-0; A W Forde, C E, Oct 4, 1876, Rs 8; B Chester, Oct 23, 1876, Rs 5-3; F Harvey, Dec 19, 1876, Rs 9-10; J Douglass, 1876, Rs 8; J McKenzie, July 21, 1876, Rs 2-15; Rev J Parsons, 1876, Rs 15; Rev L Bissell, D D, Postage 1-4-6; Rev J Welsch, Dec 31, 1876, Rs 7-4; Rev A Bapuji, June 1, 1875, Rs 2.

Advertisement.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION.—The WEEKLY PRAYER MEETING IS HELD EVERY FRIDAY EVENING, from 8-30 to 9-30, in the General Assembly's Institution, Kalbadavie. All young men are cordially invited to attend.

A MEETING for PRAYER is HELD EVERY DAY in the Vestry of St. Andrew's Church, from 1-15 to 2 P. M., to which business men and others are invited.

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